

Sup.

Mr. GALPINE'S
SERMON

Preach'd at

Salters - Hall,

FOR

REFORMATION.

MR. GARDNER'S
SERMON

March 2nd 1811

Sabbath - Hall

FOR

REFORMATION

A ⁵
SERMON

Preach'd at

Salters - Hall,

Before the

SOCIETIES

FOR

Reformation,

On *Monday* the 28th of *June*, 1703.

Publish'd at their Request.

By JOHN GALPINE.

LONDON:

Printed for John Lawrence at the *Angel* in
the *Poultry*, MDCCLIII.

A
SERMON

Preach'd at

Salter's-Hall

Before the

SOCIETIES

FOR

Reformation,

On Monday the 28th of June 1763.

Published at their Request.

By JOHN CALPINE

LONDON.

Printed for John Baskin at the Sign in
the Postway, M DCC LIII.

~~The Epistle Dedicatory, &c.~~
~~These words will sufficiently express~~
~~the Liberator, and invite me to a~~
~~just Defence.~~ **TO THE**
~~Devout Wills, that you may enjoy~~
Honourable Societies,
~~might spirit, whose efficacy in the~~
~~Government of the World, is the~~
~~subject of the following Discourse.~~ **FOR**
Reformation.

Gentlemen,

I NEED not tell you, (since a cordial and practical Concurrence with you, from your first Beginnings, renders the Testimony less necessary,) that Persons of my Character, have not been either afraid or ashamed, freely to appear, in so necessary and righteous a Cause. 'Tis true, as to Preaching and Printing, I have been wholly regulated by your Desire,

The Epistle Dedicatory, &c.

*Desire, which will sufficiently excuse
the Publication, and intitle me to a
just Defence. I shall only add this
Devout Wish, that you may enjoy
the Conduct and Successes of that Al-
mighty Spirit, whose Efficacy in the
Government of the World, is the
Subject of the following Discourse :
And that I am*

Your very humble

Servant

John Galpine.

SERMON

Preach'd at
Salter's-Hall, &c.

ZECH. IV. and the 6th Verse.

Then He answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts,

AMONG the various Designs of Prophecy, this seems to be a very Principal One, as God makes use thereof, to communicate the Model of those great **Revolutions** which He intends in the World; and

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and to set before us an Hieroglyphic Scheme, of His succeeding Dispensations, that by the silent Language of Prophetic Vision, We may be Instructed concerning His approaching Works, and enabled to take some Inspection of them, tho' the Draught at first be Enigmatical and Obscure, 'till it receive Illustration and Ornament, from the finishing Hand of Providence, which renders the whole Composition most Just and Surprizing.

THIS is One of those *Divers Manners*, in which God spake in Time past unto the Fathers, as the Apostle intimates, Heb. i. i. Neither hath He in this Gospel State of the Church, left us without some previous Ideas, of the Conduct of Providence to the End of the World, had We but an Effectual Key to unlock the Mysterious Revelation, or such Wisdom of Mind, to understand the Numbers and Figures thereof.

AND the Reasons of this Procedure seem to be, The Conviction of the World of a Divine Government, which is equal to it self, both for Judgment and Efficacy, Projection

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Projection and Performance. And to pre-dispose the Spirits of the Children of God, (for whose Instruction 'tis principally intended) for a suitable Behaviour, under the various Administrations thereof: That Our Fears and Hopes may be rul'd, by a submissive Dependance, and a solid Confidence in God, which were They mov'd only by the present Appearances of Things, wou'd become Irregular and Exorbitant: That by a Prophetic View, the Eye of Faith may penetrate unto the succeeding Glory, when as to Sense, We are just entring into the the Thickest Darknes of the Cloud; and That on the other Hand, We may learn to arm, and fortifie our selves with a suitable Patience, and humble Resignation, against approaching Difficulties, tho' the present Complexion of Providence may seem to be smiling and serene: That under all Occurrences, there may be still Incouragement to Pray, Hope, and Wait.

BESIDES, by foreshewing, God makes Way for the actual Execution of his own Work, as it hath an Influence on the Spirits of Men, to move and act in

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subserviency to the Great Designs of his Providence. Doubtless *Elisha's* Message to *Jehu*, prepar'd the Way for his Accession to the Throne, and *Hazael* had the pleasing Thoughts of the Prediction of the Man of God concerning the Kingdom, when He spread the fatal Cloth, upon the Face of his Master *Benhadad*. Not that Providence do's in all Cases, where it leads to the Event, legitimate the Action, but such Examples shew, that God frequently makes use of Prophecy, to promote its own Accomplishment.

THE Instance before us, is very full to the Purpose, Here was a wonderful Turn in the Face of the *Jewish* Affairs, It was begun already in their Restoration from the *Babylonish* Captivity to their own Land, and to be farther advanc'd and improv'd, in the settling and establishing their Church and Nation. Now in order hereunto a mighty Spirit of Prophecy is pour'd forth upon *Haggai* and *Zachary*, to foreshew the approaching Glory, and accordingly to excite and stir up the Princes and People, to build the Temple, and rescue
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Jerusalem, from its former Ruine and Desolation.

THIS was a Design that had immense Difficulties in the Way, and had suffer'd a sad Interruption for the space of several Years, by the false Accusations, which their Enemies preferr'd against them in the Court of *Persia*. The *Samaritans* their next Neighbours, whose Character we have 2 *Kings* 17. 41. *That they feared the Lord, and served graven Images*; whose Religion was a mixture of *Judaism* and *Heathenism*, and as various as their own Original: For as They were the Excrements of many Nations, so They had their differing Forms of Idolatry too, *ver.* 29. These were the implacable Adversaries of the *Jews*, because They wou'd not consent to incorporate with them, into one Kingdom and Religion; not that They intended a sincere Conversion to the Religion of the *Jews*, for then They wou'd have had the same Liberty, and Advantages with the *Jewish* Profelites, but by this means They hoped to put a Reputation upon their own Idolatry, by advancing it

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into a National Establishment. That *Succoth*, *Benoth*, *Nergal*, *Adrammeleck*, and the rest of their Country Gods, might have Honour paid them, in the Temple of the Lord, and lay an equal claim to the Worship of the Altar. 'T has been an ancient Stratagem of Satan against the Church, to cause the most forward Pretenders, to become the greatest Corrupters of Religion. *Jehu* boasted of a fiery Zeal for the Lord of Hosts, tho' He clave to the Sins of *Jeroboam*. 'Tis a Thankless Reformation, to extirpate *Baal*, and at the same Time establish the Idolatry of *Betbel*. The *Samaritans* pretended a desire to build, that They might the more effectually Destroy,

BESIDES, 'twas no small Difficulty, to support the vast Expence, which was necessary for rebuilding the City and Temple. In the Days of *Solomon*, the Gold was prepar'd by thousands of Talents, but now 'twas computed by Drams. And there was moreover a Reformation to be carried on upon the *Jews* themselves, to purge off the Remainders of a *Babylonish* Tincture,

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Tincture, to reduce them to the more strict Observation of the Law and Discipline of *Moses*, and to prevent sinful Intermixtures with the People of the Land, that their Children might not be of a divided Language. Now, how shou'd These Poor contemptible Remains of the Captivity, overcome such great Obstructions? Those feeble *Jews*, as in Derision they were call'd by the *Samaritans*, Neh. 4. 2. How shou'd They again erect themselves into a Nation? And revive the City and Temple out of their heaps of Rubbish, in the midst of such mighty Difficulties, and Opposition.

BUT what is the Great Mountain before *Zerubbabel*, when God resolves that it shall become a Plain. And therefore the immediate Influences of His Grace and Providence, in conducting this great Affair, are represented by the Two Olive-Trees, pouring their Oil, into the Golden Candlestick, to supply the seven Lamps thereof. The sacred Fire was now lost, the Lamps of the Sanctuary a long Time extinguish'd, and the daily Sacrifice taken away

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away, instead of the former Beauty and Glory of the various Parts, and Offices of the Temple, as the Prophet complains, the Lord had cast off his Altar, and abhorred his Sanctuary. Now God resolves that it shall be erected again, and that He will give *Zion*, Beauty for Ashes, and the Oil of Joy for Mourning: And therefore, as He shews the Prophet this encouraging Vision, in the Words of the Text, gives the Explication thereof. *Not by Might, nor by Power, but by my Spirit*, says the Lord, *g. d.* Think not, that this great Design shall miscarry, because destitute of an external Succour, or the Assistances of an Arm of Flesh, I will make it prosper, without the borrowed Aid of the Powers of the World. I will provide an inexhaustible Fountain of Oil, to supply the Lamps of my Sanctuary: The Walls of my *Jerusalem* shall be Salvation, and her Gates Praise.

NOW as this was a Typical Prefage, of the reviving Glory of the *Jewish* Church and Nation, so by a farther Figure, without any Violence, We may transfer it, to
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the present State of Christs Kingdom in the World. Tho' it may seem to be a very weak and defenceless Thing, just ready to be over-whelmed by the tempestuous Violence, of the implacable Enemies of Godliness; yet 'tis built upon the most solid Foundations, and shall stand in despite of the Gates of Hell. Tho' there are no worldly Policies to conduct it, or secular Arms to defend it, yet 'tis under the Protection of an Almighty Spirit, which exerts the same Efficacy in upholding and supporting, as in the Works of the first Creation, when all Things were commanded out of nothing.

N O T, but that Providence many Times, makes a glorious use of the Potentates of the World, when it blesteth them with a religious and right Spirit, Who are as the great Wheel in an Engine, that conveys Influence and Direction to the Whole Movement; as we see, in the Zeal of *David*, the Strictness of *Hezekiah*, the Tenderness of *Josiah*, How unsearchable soever, the Hearts of Princes are, yet They are under the Influences of the same Spirit,

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Spirit, Who knows how to descend into these impenetrable Depths, and has them all in his own Hand, *turning them as the Rivers of Water*, Prov. 25. 3. ——— 21. 1. Yet many Times, for the magnifying of his Own immediate Power and Care, and the glorifying His Name, He chooses those Means that are more Contemptible and Weak. Now, when the Case stands thus, must We therefore think that the Church is destitute of an effectual Patronage? That the Interests of Religion shall altogether sink and perish? No, says God, *Not by Might, nor Power, yet by my Spirit.* This shall breath an Immortal Life into it, and convey an invincible Strength. And tho' the Methods which I take, are less visible and observ'd in their first Working, yet it shall certainly give Safety and Success, to the Interests, and Cause of serious Godliness, and establish the Throne of Christ, on the Necks of all his Enemies.

FOR farther Illustration, I shall speak to these following Points.

First,

First, **THAT** the most honourable Designs, of promoting Practical Religion, generally meet with a great deal of Discouragement, and Opposition.

Secondly, **THAT** the Work of God shall be carried on, and prosper, how destitute soever it may seem to be of Humane Aid and Succour.

Thirdly, **THAT** the Successes of the Kingdom of Christ, depend upon the Efficacy of an Almighty Spirit.

Fourthly, **THAT** the exciting Influences of this Spirit, upon the Hearts of Men, are an happy Presage, of some great and eminent Work, God is about to accomplish in the World.

First, **THAT** the most honourable Designs, of promoting Practical Religion, generally meet with a great deal of Discouragement, and Opposition.

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THE Seeds and Principles of Immorality are so deeply rooted in the depraved Hearts of Men, and the Policies and Interests of Hell contriv'd with such a Serpentine Subtilty, and insinuate themselves into corrupt Nature, with such a captivating Force, and we naturally give such Scope to wild and boundless Desires, that 'tis ev'n an universal Study, to shake off the Government of God, and to ware out all Impressions of a Divine Law, which might allay the Gust and Pleasure of a Brutish Life, by unwelcome Reflections of Conscience, and the Prospects of a Future Judgment: And so Men Judicially precipitate themselves, into a confirm'd *Atheism*, by opposing and stifling all the Dictates, both of Natural and Reveal'd Religion. Hence is the implacable Enmity, against the Kingdom of God, and the Throne of Christ, nay, even Morality it self; so that, whenever a gracious Providence takes any steps to reform the World, by Recommending, and Encouraging Serious Religion, to recover it from a Brutal Degeneracy, all the Legions of Hell, together with the
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confederate Lusts of the Heart, are immediately in Battle Array. If Christ set out to conquer the Nations, War and Death are in the Rear, to take away Peace from the Earth, and to lodge the Devoutest Worshippers, beneath the Altar. So that, whatsoever Glorious Instruments Providence prepares for it self, whose Hearts it inkindles with a Diviner Flame, to be Zealous in the Interests of True Godliness, and a Thorough Reformation, they must presently be Mark'd as a common Nufance, and the Disturbers of the World.

'T WAS an Ancient Artifice of Satan, to prevent the first Successes of the Gospel, by representing Christianity as an Enemy to the State and inconsistent with the common Tranquility; that so the Powers of the World might arm themselves against it in their own Defence. 'Twas a Powerful Argument, the Jews made use of with Pilate, John 19. 12. *If Thou let this Man go, Thou art not Caesar's Friend, &c.* As if the Laws of Christ, did restrain the Prerogatives of Caesar.

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As if there cou'd be no Harmony in the World, without an universal Consent to be vicious, as if Lust cou'd cease to be Contentious, and the grand Cause of the Confusions and Disorders in the whole Creation, might on a sudden, become the great Cement of the World. This, methinks shou'd be a convincing Proof, how much Christ has consulted the Interest of Princes, as well by incorporating all Practical Virtue into His Religion, as also the Laying all his Disciples, under Conscientious Obligations to a due Subjection, and encouraging it with the most Weighty Motives. Without mentioning the great Tendency, which True Religion, flourishing in a Nation, has to procure multiplied Blessings on the Throne, and to stop those *Floud-Gates of Divine Wrath*, which otherwise wou'd break in upon a People with an overwhelming Vengeance. And this wou'd recommend Practical and Undissembl'd Godliness, as the best, and most sufficient Test, of an Useful, and Loyal Subjection: Since We can neither wish for, nor devise better than Scripture Qualifications, (*viz.*) Integrity of Heart,

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Heart, The Fear of God, and Hatred of Covetousness. Now, tho' with the rest of the Providential Favours, which We have receiv'd, God has lately superadded to his Churches in *England*, the Enjoyment of this peculiar Blessing, of a Nursing Father, and Mother, yet, as We find in all Ages, the groundless Prejudices against Religion have been the mighty Obstacles of Reformation, so We may yet complain, that the Roots of a grand Aversion have too deeply fixed, and too largely spread themselves. And if the common Impiety, hath not altogether prevail'd, over the Worthy Endeavours of Our Religious Princes, and Those, who have lent a friendly Hand to promote a discourag'd Reformation, yet Vice pleading so long a Prescription, after all the Restraints, which have been laid in its Way; what a violent Recurrence is there? A long neglected Vineyard requires a greater Time and Toil, to cleanse it from its Thorns and Weeds. And so fix'd is the Malignity, that all the Advocates of Godliness, must expect to be treated like the Sect of the *Nazarenes*, and to be ev'ry where spoken against.

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against. Let Atheism, Blasphemy, Prophaneness, and Lewdness receive any Animadversions, and be brought under the Coertion of the Law, the Zealous Reformer presently becomes the Object of a Popular Fury and Rage; like Paul at Jerusalem, Acts 22. 22. *Away with such a Fellow from the Earth, for it is not fit that He shou'd live.*

'TIS true, we are advanc'd so far as the Name of a Christian Nation, but We may blush to think, how far the Generality, that bear this noble Character, have been excell'd by an *Heathen* Virtue, among whom a greater Rectitude of Spirit, a more generous Contempt of Brutish Violence, and Excess; and I may add also a greater Sense of Religion, have discover'd themselves, tho' for want of a Divine Revelation, Their Worship was directed to False and Imaginary Gods. 'Tis difficult, to transform a Brute into a Man, and 'tis scarcely more easie to oblige Those, to put on so much as the Form or Disguise of Humanity, and Morality, who are under the Government of Unmortify'd and Brutish

tish Principles within. No Wonder then, that there are such grand Obstructions in the Way of Those, who wou'd Restore neglected Religion, and Retrieve the Vertue of the debauched Part of the Nation. That wou'd stem the violent Current of a Popular Genius, which hath abandon'd it self to all manner of Licentiousness, and Sensuality, by almost an Unanimous Consent. 'Tis no less Arduous, than Honourable, thus to Invade the Kingdom of Satan, and to Force the Intrenchments of the Prince of Darkness.

Secondly, *That the Work of God shall be carried on and prosper, how destitute soever it may seem to be of Human Aid and Succour.*

T H E R E can be no Means disproportionate to the End, in the Hand of an Almighty Providence, that hath all Events in its own Power. Invisibilty, and an Infallible Efficacy, are the peculiar Glories of a Divine Conduct. 'Twas forcible Reasoning of Gamaliel, Acts 5. 39. *If this Counsel and Work be of God, ye cannot overthrow*

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throw it; least haply ye be found ev'n to fight against God. If He say concerning Babylon, let Her be cast as a Mill-stone into the Sea, she shall certainly fall, and never rise again; notwithstanding all the Kings, and great Ones of the Earth may bring their Honour and Glory unto it. If He say concerning Jerusalem, Thou shalt be inhabited, and the Cities of Zion, ye shall be built, He will raise up Cyrus his Shepherd, to perform all his Pleasure; Isa. 44. 28. If He design to give an Effectual Turn to the Thoughts of the Heart, what an immediate Change is there wrought, in all the Reasonings, and Appetites of the Soul! The fierce and unclean Spirit shall be presently expell'd, and the Man sit cloath'd at the Feet of Jesus, in his right Mind. If He resolve to send down more of Heav'n upon Earth, and to visit the dark Places thereof, which are the Habitations of Cruelty, with his Salvation; let the armed World oppose the shining of his Light, and the sending forth of his Truth, Let the Kings of the Earth set themselves, and the Rulers take Counsel together, against the Lord, and his Anointed,
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He that sitteth in the Heav'ns shall laugh, and the Lord shall have them in Derision; He shall speak unto them in his Wrath, and vex them in his sore Displeasure; Psalm 2. 4, 5. He who knows, how to make foolish the Wisdom of the World, can as easily disarm the Power thereof; As He consulted not the former in the Contrivance, so He needs not the Ministerial Aid of the latter, to succeed the Project of His Kingdom, to carry on His Work, or accomplish His Counsel.

WHO wou'd have thought, that He shou'd have appointed a Mission of a few Illiterate Fishermen, to convince the Infidel Jew, and confound the Learned Greek, and to establish a Doctrine in the World, that is most contrary to the natural Lustings of the Heart, as it brings the Whole Man under Rule, and reduces the most exorbitant Desires, under the Restraints of the Authority of God? Who wou'd have thought, that in that Blackness of Romish Darkness, that had over-spread these Parts of the World; when the Grand Usurper of the Throne of Christ, and the

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First-born of spiritual Tyranny, had so effectually fastned his Yoke upon the Necks of the Nations, that the Morning of a Reformation shou'd begin to appear, in the Preaching of *Wickliff* in *England*, *Huss* in *Bohemia*, and afterwards *Luther* in *Germany*, *Zuinglius* in *Switzerland*, and *Calvin* in *France*, and that the Glory of the Day shou'd so far advance, tho' not arriv'd to the Meridian Lustre here; and alas sadly Retrograde at present, in the Neighbouring Nation, but shall doubtless be reviv'd again, by Him who can cause the Dead to live, and call the Things that are not, as if They were, and raise a numerous and formidable Army, out of dry and scatter'd Bones. And may the present Movements of the Wheels of Providence, effectually proceed, to the Production of so glorious an Event. Thus the Walls of *Jericho* fell at the sound of Ramshorn Trumpets, and a Barley Cake smites and over-throws the Tents of *Midian*. And as for this Great and Honourable Work, in which you are this Day engaged, I wou'd gather an happy Omen, that it is of God, from the considerable Advances made therein, from
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such slender beginnings, and in the midst of such mighty Opposition: May you go on and prosper, in the Efficacy of the same Name and Strength, and under the Influences of the same Spirit.

Thirdly, *THAT the Successes of the Kingdom of Christ, depend upon the Efficacy of an invincible Spirit.*

'TIS He, that utters the Almighty *Fiat*, to erect this New Creation of God. The same Spirit, that appointed the great King and Head of his Church, presides over the Kingdom too. To this it ow's its Being and Defence, its Original, Progress, and Perpetuity; He makes the Word of his Kingdom the Scepter of his Government, and an Immortal Seed in the Hearts of All, that do believe. He begets the Subjects of his Kingdom, secretly imparting a Divine Nature, and conforming them to the Image of God. He guards it against all its Enemies, Visible, and Invisible. The various Parts of the Whole, and the Whole consisting of its various Parts, 'tis all under his imme-

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diate Patronage and Care. 'Tis the vital Principle, which runs thro' the Whole, and unites the several Members of his Mystical Body, by the Bonds of Faith and Love. 'Tis He composes the Beauty of the Whole, by the various Configuration of its Parts, that there may be the greater Scope giv'n, for the Common Service and Benefit, by the Particular Usefulness of ev'ry Member, in the Exercise of its differing Gifts and Functions. Thus the Elegancy and Order of the Body of Christ, arises from an Harmonious Disformity, and the Wisdom of God wou'd be less discern'd therein, were the Whole an Eye, or Ear, an Hand, or Foot.

BUT We must not consider it merely, as it exerts an Internal Influence, but as it manages Things by an External Providence. And what miraculous Succours and Relief, have been communicated to it this Way? What reviving Cordials has it administred under its greatest Faintings? When to all Appearance it hath been just ready to be over-whelmed, by the Fury of Satan, and the Antichristian Powers

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ers of the World. By what wonderful Methods has it perplexed the Policies, infatuated the Counsels, divided the Interests, and broken the Power of its Enemies? So that His Church hath survived the *Nero's*, the *Domitians*, the *Maximines*, the *Dioclesians*, notwithstanding all their Cruelty and Rage, and their terrible Bluster in the World; He hath caused these Potsherds to dash themselves each against other.

A N D as for the more crafty and subtle Attempts of Satan against it, by raising and spreading the most pernicious and infamous Heresies, yet we enjoy the Pure and Uncorrupted Fountains of the Word, and all the Smoak that ascends from the Bottomless Pit shall not be able to blind, or obscure the shining of Divine Truth. The Mountain of God still stands Immovable, notwithstanding all the Fury of Hell, and the Thunder of *Rome*; Whence do's all this arise? That an hated and expos'd Society of Men, destitute both of External Policy and Strength, shou'd thus be preserv'd and propagated?

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pagated? 'Tis the Efficacy of the Spirit, the Miracle of Providence, and the Wonder of the World: And cou'd we observe farther Influences of the same Spirit, pour'd out on the Professors of the Christian Name, to cure and remove the *Atheism*, the Carnality, Pride, and Licentiousness, which are the most Threatning Engines, by which Satan do's assault the Kingdom of Christ in the World; How wou'd all the Enemies of Our Lord submit themselves unto Him, or fall before Him; but this is a Blessing, for which We must Pray and Wait, which He will then bestow, when He comes to remove, whatever do's hurt and destroy, out of his Holy Mountain, and to gather all Occasions of Offence out of His Kingdom.

Fourthly, *THAT* the exciting Influences of the Spirit, upon the Hearts of Men, are the happy Presages of some great and eminent Work, God is about to accomplish in the World.

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THE Efficacy of the Government of God, is seen in nothing more, than in those Impressions, which it makes upon the Minds of Men, and by forming the Thoughts of the Heart, doth He prepare a Way for the introducing those Dispensations of Providence, which are most Great and Glorious. Thus, when a most wonderful Scene of Mercy is about to be open'd, in favour of his indanger'd Interest in the World, perhaps a single and unaccountable Thought leads on the Whole Design: Thus, *Ahasuerus* cou'd not sleep the Night before the Time design'd by *Haman*, for the Execution of *Mordecai*; which was the great Occasion of the Preservation of the *Jews* from the fatal Effects of that Bloody Decree, which was obtain'd against them. What a mighty Reformation was there in *Judah*, occasion'd by the Tenderness of the Heart of good King *Josiah*, upon the finding of the Book of the Law? Whenever God designs to build or adorn his Tabernacle or Temple, He stirs up the Spirits of Men for that End, and gives
suitable

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suitable Wisdom of Heart. And what Eminent Instances hereof, have We in the First Reformation amongst us? What a signal Spirit was then pour'd forth? Should I mention the Noble Army of *English* Martyrs, *Ridley*, *Hooper*, *Latimer*, *Cranmer*, *Bradford*, *Philpot*, and after the *Marian* Days, *Jewel*, *Whitaker*, *Reynolds*, *Perkins*, *Preston*, with infinite other Famous Lights, which God hath set up in his Church, to conduct us farther, from the Errours and Spiritual Idolatry of the *Romish* See; Those blessed Instruments in his Hand, which tho' I shall not say eclips'd, do ev'n equalize most of the worthy Foreign Reformers.

AND to come nearer home to our Times, 'Tis a blessed Prognostic of approaching Good, that the Spirits of so many among us have been excited to promote this necessary Work, in which you are engag'd. That there have been so many, both of the *Magistracy* and *Ministry* zealously appearing herein. May these Two anointed Ones, or Sons of Oil, to allude to the 14th verse of the

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Chapter, more firmly combine their Interests, in prosecuting so Glorious a Design. 'Tis a wonderful Mercy, that so Religious a Concern hath discover'd it self from the Throne; both in the Latter and the Present Reign: And We Hope and Pray, that He Who is the Wonderful Counsellor, by whom Kings reign, &c. Will still give Our Gracious Queen, farther Measures of a discerning Spirit, that by a due Choice of Proper and Zealous Instruments, Her Pious Intentions may find an Effectual Execution. For as the *Suabian* Circle, lately remonstrated to the *Imperial* Diet, the Public Enemy is to be oppos'd with Arms, and not with Ink and Paper. May the Spirit of the Lord prepare, and stir up the Hearts of All for this Great Work, and remove all Coldness and Indifferency of Spirit from Those, to whom the Immediate Execution is committed: That there may be no Impediments in the Way, to clog the Design of a Religious Sovereign, or to hinder the more plentiful Showers of Divine Blessing, both upon the Throne and Nation.

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AND

A N D now you the Honourable Members of This Society, give me leave to improve these Considerations a little briefly, to arm and fortifie you against the Difficulties you may meet in this Great Work.

First, **REMEMBER** that the Cause is God's, Let not the Inconsiderableness of your Progress hitherto dishearten; for the most Glorious Issues of Providence are generally in their first appearance but mean, and less Observable. 'Tis an Eminent Honour, which God hath put upon you, thus to direct and influence your Spirits, to appear in the Interests of despis'd Religion: And since the Cause is God's, what abundant Reason is there, to hope for the Presence and Influence of a Divine Spirit, to give Success, and to cause the Mountain to become a Plain. Besides, there are mighty Encouragements, from the Consideration of the Regard, which God will bear to the Conscientious Discharge of this Work, and Labour of Love. 'Twas a special Blessing which

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Caleb receiv'd for following the Lord fully, and *Phineas* had the Covenant of an Everlasting Priesthood, for being Zealous for the Lord God of *Israel*. Go on therefore thus to Treasure up Blessings for your Selves and Posterities. You are engag'd in the same War, which was begun in Heav'n, between *Michael* and the *Dragon*, may you be so many Champions for the Lord God of Hosts, that Satan and his Angels may be more effectually defeated here below, as They are cast forth from above.

Secondly, AS the Cause is Gods, fly to Him for the necessary Aid, and Assistance. Engage in it with fervent Supplications for his Presence and Blessing. Then were the *Amalekites* effectually discomfited, when *Moses's* hands were lifted up. 'Tis not Might, nor Power, but his Spirit, that must accomplish the desir'd Effect. There is His Spirit in You, and His Spirit with You, to be implor'd.

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1. HIS Spirit in You, as a Spirit of Wisdom. Doubtless, there will not be wanting Those, who seek all Manner of Advantages against you, hoping that the Zeal of your Intentions may sometime or other carry you beyond the Protection of those wholesome Statutes, which you wou'd Execute on Offenders for the Common Good. May you as *David*, behave your selves wisely in all Things, to escape all sort of Advantages, which the Fear and Jealousie of *Saul* did prompt him so eagerly to embrace. Besides, Lust and Lewdness have their retir'd Recesses, and tho' it be a signal Victory to drive these into Corners, that Sobriety and Virtue may not be every where insulted with so daring an Impudence, yet still there is a farther Pursuit to be urg'd; May you be instructed of God, to become Instrumental, in purging those Secret Abominations, which defile the Land, and cause it to Mourn.

2. A SPIRIT of Holiness. And this will fasten an Effectual Conviction upon the World, that you are acted with a Zeal for God, and for the Good of those too, who by your Means may become the Examples of a Public Justice. Examples have a mighty Power, may you walk in the Paths of that Religion and Vertue, which you wou'd recommend unto others. As 'tis a cutting Reproof, which the Apostle gives to an Immoral Ministry, *Rom. 2. 21, 22. Thou therefore, that teachest another, teachest not Thou thy self? Thou that Preachest a Man shou'd not steal, dost Thou steal? Thou that sayest, a Man shou'd not commit Adultery, dost Thou commit Adultery? Thou that abhorrest Idols, dost Thou commit Sacrilege?* And as Our Saviour, *Matth. 7. 5, 6. Thou Hypocrite, first cast out the beam out of thine own Eye; and then shalt thou see clearly, to cast out the Mote out of thy Brothers Eye.* So, shou'd there appear among you, any Thing which is inconsistent with this studious Desire of Reformation,

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formation, which you profess to entertain; Should Religion be neglected in your Families, or suffer by your Infectious Examples, should any Thing which do's not Savour of a serious Spirit, discover it self, any Thing unbecoming so Great a Character, which this honourable Work puts upon you; This will rather confirm the *Atheism* of the World, should you be found the secret Favourers of those Vices, which you pretend to reform in Others.

3. A SPIRIT of Zeal. That all your Endeavours may be regulated and sanctified, by an Holy and Sincere Respect to the Glory of God, and to uphold and advance the Interest of Practical Godliness. I must indeed Confess, That the Allurements of General Applause, and Secular Advantage, cannot be suppos'd to lye in such a Way: For those, who will oppose the stream of a popular Fury, must expect to hear Ill, for doing and deserving Well. And therefore your Integrity, must necessarily

ly be above the reach of any, but a most malicious and Ill-natur'd Suspicion. However, I must recommend to you the frequent Consideration of those Things, which ought to be your great Springs and Principles, and from whence you may deriye a more undaunted Courage, since He that walks in God's Way, is never destitute of God's Protection. And that you may taste the Pleasures of a sweeter Peace, in reflecting on your sincere Endeavours, to promote so great and desirable an End.

4. A SPIRIT of Charity and Love, to lift you up above those unnecessary, and pitiful Distinctions, which are the Idols of narrow and contracted Spirits. That you may make no other Difference, but as Christ will distinguish at the Last Day, between Those that, believe on Him, fear Him, and work Righteousness, and Those, who crucifie Him afresh, and trample under Foot His Blood. God never designed, to model or frame the Minds of Men, to an
Uniformity

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Uniformity of thinking; and when We compose Characters each for other, meerly from some differing Sentiments in less necessary, and more disputable Matters, 'tis just as wise, as if We should define Men, by the Colour of their Eyes, the Shape of their Beards, or the Length of their Skirts. For so boundless is the Extent of Divine Truth, that especially in those lesser Matters, it gives ev'n an Infinite Scope unto a Diversity of Sentiment, and after all our most serious searches, We cannot in many Things, advance beyond a conjectural Probability. Now God hath appointed, that this shou'd not be destructive of the Peace and Harmony of His Kingdom, by cementing all the truly Religious together, by the Bonds of the Spirit of Love, which commands us to allow each other the Enjoyment of the Liberty, where-with Christ hath made us free, and a Mutual Forbearance, in our walking according to those Measures of Divine Illumination, We have received.

BESIDES,

BESIDES, for other Purposes is this Spirit of Love most necessary too, that you may be the more firmly united together, and stand with a more invincible Strength of Resolution, against the common Enemy.

HIS Spirit *with you* is also to be implor'd, that He may go forth before you, as the Captain of the Hosts of the Lord before the Camp of *Israel*, to dispossess, and drive out the *Amorites*, and *Canaanites*, that as it hath stirred you up, so it may continually make your Way plain before you, and Crown you with the most valuable Blessing of a desir'd Success. Rise up therefore, in the Name and Strength of the Lord of Hosts, Let not your Hearts be discourag'd, neither be you afraid. And let the Prophets Hand upon the Bow cause you to shoot the Arrows of the Lords Deliverance. And let none, to whom God hath giv'n Capacities for this useful Service, be of so sheepish a Temper, that I may allude to the Expression of the Prophets,

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with *Reuben* to abide among the Sheepfolds, while you are actually engaged in so Holy and Religious a War. 'Tis too notorious, that this great Cause infinitely suffers from the pusillanimous Timidity of some, and the more culpable Narrowness of Others. But there is none but must grant, that the reforming a People, and the preventing National Judgments, is a Blessing worthy to be purchas'd, tho' obtain'd by a more considerable Expence; Is it not better to assist, in purging the Land from the Deluge of Prophaneness, and Irreligion, and those dangerous Examples, which threaten our Selves, and Posterity, than to have the Rust of our Gold, and Silver, at last to witness against us.

BESIDES, there may be a farther Service done, in the promoting the Eternal Advantages of many, who by the Exercise of an wholesome, tho' smarting Discipline, may be the more prepar'd to receive and imbibe religious Instructions.

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BUT I shall no longer abuse your extended Patience; Accept therefore this farther Blessings at mine Hands; May you be the Common Center, wherein all the Religious may meet, to act with a joint Harmony, and united Strength, in reviving a decayed Piety, and recovering an infected Nation. May the returning Spirit, by his most plentiful Influences upon you, give the fullest Conviction to the World, that you have espoused the Cause of God, and that it shall prosper in your Hands, in despite of all Opposition. May you be truly honourable both in the sight of God and Men, and your Name like a precious Balm, be recorded, and fragrant ev'n to late Posterity, and more than this an Immortal one in the World above. May ev'n Those bless you, on whom Fear or Punishment have laid the first Obligations to amend. May you always be under the Conduct of that Spirit, which may establish your Hearts, strengthen your Hands, and uphold your Steps; who knows, how to compensate, the

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want and Absence of External Power, and Might, by his own Irresistible Efficacy, and notwithstanding Vice and Violence have so deplorably fill'd the Earth, can again most gloriously renew the Face of the World: *Tho' not by Might, or by Power, yet by my Spirit, saith the Lord.*

FINIS.